We. The houses in the oldest negri lama were
342 very large. A whole group of perhaps five fami-
178 lies could live in one. The new style houses,
592 without the "cage" inside and the hooded roof,
are easier to keep clean and are better in
general. Most of the houses built today are
166 of the new style. Very few move around in the
kampong, and even fewer move out of or into
the kampong.

There is extremely little if any migration from one community to another here.

484 Traveling is done for only very short dis-
829 tances, and they know nothing about areas
beyond Larantuka.

20 The kakang has the only telephone here. There is no telegraph. There is no mail service. There is no postman. The priest has a battery radio, but he lives in Riangkamië. D
Rumor is a very strong thing here, and when the
[727] Japanese were entering the story spread that
[797] they were going to kill all Christians, but not Mohammedans. Many thought it would be good to change their religion and wear a songko.

829 They agree that as their children learn
186 about the world at large the position of the
769 local area sinks in importance. But very few people have much knowledge about the world. This is really the lowest place I have been in yet. Most of the people are strongly attached to their own kampong, and the ancestor cult is very important in localism.

721 Small wars are still carried on, although
578 large ones as in the old days are forbidden by
423 the Dutch. The traditional ally of Wailolong
609 is Leloba. The traditional enemy of Wailolong is Riangkamië, and about fifteen years ago they had a war with Riangkamië. Leloba is now at war with Waibalun, but Riangkamië is also an enemy. The wars are always over borders. The
609 guru says that this is because there is not
423 enough land and that this is also why no aliens

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592 I heard that there were up to thirty or more
243 people in many of the houses. The complex arrangement of rice fields stretches out far below and here the people work with several
[231] buffaloes. The fields are irrigated but perhaps this is done merely by flooding. I must ask about this. All around here one can see
361 small kampongs in the distance, each with a holy
778 tree. One has a fine big one. They are mainly situated on rises and they are small, for example, Weol has only about thirty houses in it. The priest says that it is necessary to give the old men native tobacco and palm wine. The latter costs fifty sen per unit. I will try to buy some. I hope to work in the kampong each day, and the guru will bring the table and chairs up. Some days we may work in the chapel. The guru is being taken off the payroll of the mission for one month and I will pay his salary, which is about fl. 75.00. I will give him about fl. 125. He must hire a coolie to do his garden work which is pressing right now. The wooden houses were introduced here by a priest. The guru seems O.K. He smells, like most of the folk here, including the priests. Bathing is not done very much here.

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[273]
[276]
[435]
[465]
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582 I talked with him a bit and he says it is
614 possible to marry within the clan if the relationship between partners is distant enough. Clans are known as va'u. There are subclans, called panga, and one may marry within these in the same way, according to the guru. I must find out more about this and also get the kin system. We will start tomorrow.

526 In the afternoon we went to another place in the center of the town where they were playing football. A great crowd gathered, and despite

614 maybe it is a matter of the older and younger
582 lines. I must check on this. The mandur said
[624] there was no tuan tanah in Ruteng kampong.
Later the assistant said they must have one.

124 In the evening the assistant came to the pasanggrahan and talked with us. He seems to be the best one yet. He knows plenty about the old customs, and Christianity has not caused him to scorn the old ways. He is so enthusiastic that it was hard for us to stop him. We got onto the question of Weol.

178 He said that in the old days there was only
342 one large round house per kampong. The diameter
614 was perhaps twenty meters. If you saw two
624 houses, it meant that there were two va'u. And
582 up until twenty years ago (1927) all tuan tanah
778 lived in round houses. After that, however, a
801 change took place. For example, the tuan tanah of Weol now lives in a rectangular house. In the old clan house there were nine posts, in rows of three. The very center pillar was the main one and here sat the tuan tanah at religious rites. Others ranged around the walls in the front half of the house. The rear section of the house was for the tuan tanah and his family. Other panga had sections around the walls. In the center, behind the main post, was the kitchen. Later, when more than one round house was built in a single kampong, the tuan tanah occupied the main house, and here the main pillar of all was located. This pillar is especially holy, and the setting of it in place requires certain rites, sacrificial animals, etc. Other round houses had nine pillars too. Each house was inhabited usually by one panga, and in each there was a kepala panga, and smaller rites were held at each main pillar.

243 The circular rice field arrangement shows
782 certain similarities here. He says that even
778 now when they begin planting or have some other

000 only technical changes have occurred here.

592 I noted that as we were walking out of Weol, and I asked the priest how many families there were per house, he asked a man and the fellow said there were five in one of the big round houses nearby. Another man rebuked him and said no, there were only three in it. The priest said this is because the government has the law that only three families may live in a house, for health reasons. However, the folk secretly manage to have more. The first man was giving the folk away.

541 I forgot to say that at the whip fights (main
697 tjatjih) there was a band of extra gay fellows who did a lot of the sideline chanting and chorusing. They had red and white banners and at one time when we were taking photographs they came dancing en masse and singing across the field like a slow moving army. At 5 P.M. they raised the banners, singing lustily, and marched off. I asked who they were, and the Radja said that they were the prisoners of the jail, who had been given the day free, and that they were now marching back to jail!

463 The assistant says that all or nearly all
462 men in Weol are farmers. Some, but very few,
231 have specialist skills, but even those farm too. Not one woman has any other job than that of helping in the fields and making mats or weaving in her spare time. Nearly every man has a few to many horses, and some have other animals.

354 A bad feature of the old houses is the smoke from the fire which coats everything with soot and makes for additional darkness, but on the good side is the warmth which comes with the smoke.

769 Theory on reading Coolhaas:[2] The Ngada nadu
718 which is for the male ancestors is a small
342 replica of the conical houses of Manggarai. The
173 small bhaga houses of the female houses are
614

[1] [See pp. 91-92, cat. 116 --Analyst]
[2] [See bibliography, cat. 113 --Analyst]

Weo

565 of Meler, the main kepala kampong of the Ndung
632 complex, lives in Meler. The dalu came in
624 about 1870. They were put in by Bima, and the
622 tuan tanah said that they were of Bima origin. (Does this mean that no native chiefs were made dalu? Evidently.)

622 There is no native term for the kepala kam-
624 pong. The tuan tanah is the tu'a tenu. In each
592 house there is a house chief, the tu'a mbaru. The latter word means house. He is chosen by the men of the house.

623 The kampong council, which must be called
592 together for each case, includes the tuan tanah,
693 the kepala kampong, and the tu'a mbaru of their own houses. If the case involves adat, the tuan tanah is the chairman. An example of this would be a case concerned with land. If the case is concerned with administration, for example, with theft, the kepala kampong acts as chairman. In all cases, however, all of the members of the council are present.

614 The clans are divided into subclans called
624 panga. Each of these has a chief, the tu'a panga. In Weol there are three panga and three tu'a panga. Two of these are also the tuan tanah and the kepala kampong. There are two panga and two tu'a panga in Ndung. The tuan tanah there is also tu'a panga of his panga and tu'a mbaru of his house.

614 I asked about the origin of the panga. The
173 original ancestors, Vako Dangka and Ine Karas, had two sons: Lando Kakor and Naloholles. They married wives of another va'u and between them had seven sons (their daughters were forgotten, a reversal of the Ngada story, where the daughters of Djawa are remembered and the sons forgotten). Each of these became an ancestor of a panga, and in the course of time their descendants split into many more panga. New panga may be formed at any time, even now, as the old ones

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614 get larger and split. Thus there are many panga
173 in the va'u Weol (are they grouped under the original seven sons?).

614 The three panga of Weol kampong are: Lambar
621 (the tuan tanah is chief of this), Rinteng (the
592 kepala kampong is chief of this), and Rundu. It happens that there are two houses in each of the three panga in Weol, making six houses in all. Thus each tu'a panga has two houses under
342 him. The houses of the tuan tanah and the kepala kampong are built in the new style, as
178 are two of the others. There are then two old round houses, one with old non-wood walls. Most of the present round houses have wood walls and are built with nails. The roof does not reach the floor as in the real old time houses. The new style houses are all the same pattern, which was introduced by a certain priest. This is the only new style they know, and all new ones are exactly the same.

592 Often the whole panga will live in one house.
621 Ndung, which originally was linked with Weol, is
614 now a separate kampong and is even located in
624 another gelarang. The border is the mound above the small house area of Weol. They are
[778] continuous, but each has its own sacred tree. The kepala kampong of not only Ndung and Meler, but of the other four kampongs in the gelarang as well, lives in Meler. Thus there is only one kepala kampong for all the six kampongs. But each kampong must have a tuan tanah. The tuan tanah besar, however, lives in Ndung, just as the tuan tanah besar of Weol gelarang lives in Weol (this is our host). The big kepala kampong and the big tuan tanah of each gelarang has the rank of gelarang. In the gelarang Weol there are three kepala kampongs only, for the seven kampongs. Thus the Weol kepala kampong is also kepala kampong of Tjantjar.

614 The Ndung folk are all of the va'u Weol and
784 have a taboo on lusa.

000 614 592 342 178 have a taboo on lusa. There are two panga here: Rosong and Nggurus. Each panga has two houses, and thus there are four in all. There are more houses, however, and these are of the non-Wol newcomers, especially those from Ruteng. In addition to the four old houses of which two are built in the old style and one in the new style, there are: one round house belonging to the newcomers, mixed; three new style houses of newcomers, mixed. The reason that there are only three original houses is that one of the pangas has people living in a temporary, awful long tumbledown shack, wherein live also some newcomers. This is to be torn down as soon as two new style wooden houses, now under construction, are finished. In one of these will live the newcomers of the shed, and in the other the panga folk now living in the shed. Thus the houses are:

1. Tuan tanah house, new style, panga.
2. Round house panga.
3. Round house panga.
4. Small shed with one family who should live in number 3. It is beside the latter.
5. Round house newcomers.
6. New style newcomers.
7. New style newcomers.
8. Small shed newcomers.
9. Long shed mixed panga and newcomers.

Number 9 will split when the two new houses are finished, and the newcomers will go to one and the panga folk to the other.

342 531 554 624 I asked about the roof ornaments. The horns are pretty clearly a sign of the tuan tanah's house. The other type, the straight upright rod, is an ordinary decoration. Some of the horns have a bird head in the middle, and I have seen birds on the horn tips, but not here. The tuan tanah of Ndung has the horns, but in the center there is a human face.

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624 In the house of the tuan tanah of Weol there
342 are four households. The tuan tanah has a sec-
592 tion to one side, since the old place in the
554 rear, as in the round house, is impossible be-
534 cause the rear door is located there. He keeps
the gong-gendang, which is the symbol of his
being tuan tanah. One might even call the tuan
tanah house the drum house. These drums are
important, as they are used in agricultural
rites.

778 There are no holy stones (yet see later) in
the kampong here. I hear that there are some in
kampong Ruteng, which I must see. In each kam-
pong there is a tree (the Weol one died some
time ago and was replaced; the new one is rather
small). Around these trees (the assistant knows
nothing of the significance of the tree) are
placed stones. He says they have no magic power,
but in sacred rites animals are sacrificed there
below the tree. In the cleansing of the kam-
pong rite these stones are rearranged nicely.

178 Nowadays it is possible to marry in or out
582 of the clan. It is also possible to marry
614 within or without the kampong, and the kampong
[621] usually consists of one clan. But even now one
may not marry in the same panga. Thus there is
lineage exogamy.

Formerly clans too were exogamous, but in
special cases one might marry in, for example,
if the girl became pregnant. Evidently there
were other cases too. But since about fifty
years ago endogamous marriages within the clan
have been possible. Nevertheless, most marriages
are outside of the clan. The first case of clan
endogamy in Weol kampong involved the parents of
the present tuan tanah. This occurred fifty
yeargs ago. He said that they cannot remember
what trouble was caused if any. The assistant
has heard tales of evil following such cases of
endogamy. I must follow this up. What has

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784 dants of suku". (Evidently related to the
262 adat kepala kampong, the ata ngguäh nua /"man
614 suku descendants kampong."/) I must ask what
562 the suku membership variation in adat kepala kampong are; here he is an Odja. These taboos apply not to men nor to children of the suku but to women who marry into the suku only. This is very unusual, in ethnography. In the Odja suku these apply to the tomato, dog, eggs, and four other kinds of food. The males of Odja and the children may eat everything, but the wives may not. Thus if a Wanda woman marries into Odja, these are her taboos. If she eats
[753] any of these, she gets terrible sores, and they always point to their arms, just as the Ambonese say that sores on their arms are caused by the same thing. The Wanda taboos are the tomato, eggs, a kind of maize (djagung Solor), and ripe coconut.

784 (2) Family or household taboos. These are
262 called pire sa'o teenda (sa'o teenda means
753 family). These are set by the father (and by
● 592 the mother too?) on all the members of the
614 household, including the man, wife and children. Thus the assistant had bad sores two years ago and asked the dukun why. The latter diagnosed the cause as buffalo meat (the horns stuck through the skin). Whereupon Migo declared that buffalo meat was taboo to himself, wife, and children. Such a taboo stays in the direct line (thus a kind of lineage totem) until some head of a line decided it is needed no longer, and then a feast is given together with an animal sacrifice to lift the taboo. Thus Migo
[773] has started a taboo, and perhaps fifty years hence, unless it is lifted, they will have a story in his family about the origin of the taboo. The suku taboos have more ancient legends to explain their origins. These taboos of household restrictions are thus a kind of assumed taboo.

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592 The oldest man is the head of the house, and his eldest son succeeds him. This is invariable. The eldest woman is the manager (nu'a luka rumah tangga). The eldest son's wife succeeds her.

783 673 It is interesting to note that both adat sins and church sins are kept track of.

509 We left Larantuka on Tuesday, January 9, and stopped that night in Maumere, so that Kattenburg can get his plane to Makassar on Wednesday.

286 On Wednesday I went on to Ende, and this took six hours, because I went to Sikka (didn't quite get there because the road had been torn up, although I did see Lela, which is near it). Sikka is really isolated, and the road leading there is poor. I noticed all along the road that there were women under or beside the houses weaving. This is true all over Flores. I noticed the drying of threads after dyeing, the looms, the wheels, the piles of cotton, etc. I note the same thing in Roworeke, Wailolong, Leloba, and everywhere.

634 661 439 789 769 I heard much about the radjas' shady business practices (led by the Radja of Sikka, but Larantuka is in on it too) in regard to the surplus distribution sold in Makassar and the copra smuggled into Singapore, etc. The Chinese are in on the deal. Some day these radjas will be out, and this will be better for everyone. I talked with Arriens[1] about them and he was doubtful that they have much magic power here, but I think there is quite a bit. It is perhaps not so directly electrical as in Celebes, but the respect hangs heavy, and they are the apex of the whole ancestor cult. This is true of Larantuka, and I suspect it is true of the other areas.

632 634 Arriens said there has been much trouble in Tana Ai, because they want their own kapitan, but Sikka evidently has his own ideas. Until

[1] [i.e., Controleur at Ende -- Analyst]

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778 The negri lama of the suku Odja is about one-
753 half kilometer outside Ratebedi in the distant hills. No one lives there now, but there are stones, etc. (I think he said images too.) The Ratebedi folk give offerings there. This was the kampong of the great ancestor Odja Djata (the father of Odja was Djata). There are many such old places which are dangerous, for example, the assistant went to one such place near Pamudjera, and he got sick at once.

[784] There is always talk of danger in fooling around with old places and old rules. Thus, not long ago two men of Watu Roga set a stone boundary marker in the earth, but this is taboo. In three days one was dead and in three months the other died.

174 If I could get all of the information about each kampong and suku I could rebuild the whole history of migrations, etc. And although most of the people have lost these stories, there are a good number of old men in Volofea and Bu'ube'i who could tell everything.

115 The assistant says he will try to get information on all these things as he does his "control" work in his job as secretary of the gemeente. He asks for a good notebook and a briefcase to do this work! I don't trust him, that's all. He plots, and the story is that when I come back years from now he will have all the facts. Thus he put together my interest in these things, my statement that I might return to do more work here, and out of hopes to get a notebook and case fabricated his plan.

423 The land is family-owned (maybe lineage-
614 owned is a better way of phrasing it). The
592 eldest son is the manager of the family land.
428 Others work on it. If there are no sons, the eldest daughter runs it, or maybe the deceased father's brother. The father may split up his estate among his sons, or give each one of his

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423 sons a parcel before he dies. Also, he may split
428 up his land among the brothers as the group gets
614 too large. When a group is really too large
592 for the estate, some may go to the mosa laki
[622] mere and get consent to develop a new piece of waste kampong land. Also, if there are too many people for the estate, the men or some of them may work on their wives' families' land. This is considered all right.

428 As for houses, the eldest son takes over
592 the paternal house, and if there is room enough
614 all brothers and families may live there too. Some may move off into new houses. Thus the present kepala kampong, Pala, is the eldest brother of the assistant, Migo. Their father was Pega. They are of the Pega lineage. Pala occupies the old house, Migo a new one. If Pala dies, Migo will take over the house and management of the family land. The eldest son is the big man all through the system, and posts descend via the eldest branch all the way down. The younger branches are always underneath. Nevertheless, they may set up a new lineage at any time. Thus there could be a branch-off with Migo, and his sons would be the members. However, they may keep the unit Pega for several generations, before splitting.

422 There is also the matter of the family
428 ritual possessions. These go down from eldest
614 son to eldest son all the way. Thus Migo has none, because in his family the pusaka belongs to his brother Pala. However, a father may divide it up before he dies.

The family or lineage is the important property unit. Small articles, for example, clothing, may be individually owned, and the suku and even the kampong has property. But the crucial unit is the great family.

462 There is not such a strong division by sex here. The women work at agriculture just like

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124 kampong, Tjantjar, and there the guru and the other person and a pastor from Maumere were found. The guru had received no letter from van Bekkum, and was afraid to start work until he had it. Also, there was an inspection of schools today. I got angry, and threatened to leave the place. Then we decided to go to Ruteng to van Bekkum, and when there it turned out that the latter had sent the leave papers to Pau, the guru's kampong, one-half kilometer from the mission, but it never reached there, or something happened. Anyway, we finally got things straightened out and we began work at the pasanggrahan. Tomorrow I will be at Weol.

We started by inspecting the records, which, though they have been filled out, have many holes. His map is good, but needs touching up. I don't know yet how his answers are. As for the questionnaire, I got as far as the end of the Weol names, but not onto the Ndung names. The following are some of the holes:

592 582 595 1. In exactly which houses do the various households live? There are only six houses in Weol (nine houses in Ndung). Incidentally, I note much polygamy. The kepala kampong has six wives. There are plenty of extra-kampong marriages, as there must be if there is kampong exogamy. But there are some endogamous va'u marriages. So far there are no endogamous panga marriages. Each house has a tu'a mbaru, and if in a house there is a tu'a panga he is also the tu'a mbaru. But there is one house, that of tu'a tenu, which has the latter for the tu'a mbaru, but there is another tu'a panga therein. There are tu'a mbaru who are not tu'a panga.

2. Religion is not noted.

565 3. The assistant did not note the class and clan and totem of those who married into the kampong, who were mostly women, but some were

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178 the fields might not have been arranged like the
342 places of the various panga or families in the old round houses. If so, it is beautiful.

592 The assistant says that in the old days when
614 perhaps all of one kampong lived in a single house, the panga were like families therein. That is, since then the panga have expanded into subclans.

632 I asked if perhaps, before 1870, the tu'a
622 tenu gelarang might not have been the highest
152 chiefs except for the alien Bima sultan. He thinks that this is probably so, as there was no dalu until 1870. Then I asked if maybe even yet the tu'a tenu gelarang might not really be more of a real head to the people than the dalu. He said that in the district, in all adat matters, especially land cases, the tu'a tenu was indeed supreme. And even the dalu would not dare to tread on his power in these respects. Then I asked if the dalu were all of Bima origin. He said he thinks so, but that the people are afraid to say so. I asked if any of them have family trees, and he said they must have them. Then I caught him, as I reminded him that his wife was of the "dalu" bangsawan! I asked if her ancestors were aliens. He, embarrassed, said yes, they are said to have been. She is of the Rahong dalu bangsawan. I pressed the case by asking whether her ancestors came from Bima. He said that it is said they were from Pulo Rintja! This is a practically uninhabited island between Flores and Komoda!

This remark about being afraid to say anything about the dalu led me to remark that Manggarai seemed to be a part of Flores which was always under alien rule. He looked a little startled, but saw the point. Evidently, any mention of these "imperialist" matters causes a fear reaction. This came out when I asked if perhaps the tuan tanah was really more powerful

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342 178 old type, because it has low wooden walls, whereas the old ones had the walls to the floor. The first change was thus, and within ten years the rectangular house is sweeping the country.

342 [592] Inside this house (and before we entered the man worried as he said perhaps I would tell the police that there were more than three families living in it; indeed there were eight! and the law says only three), everything was dark, and several fires were burning on the floor and smoke was everywhere. There were a couple of low windows in the low walls, but even these were lacking before. All over men, women and children were sitting or reclining. The planks of the flooring were roughly worked with big cracks in between, but they were worn smooth by years of bare feet. In the rear was the apartment of the tu'a mbaru, set off by a low wall. Other spaces were not set off until night, when mats were hung up between them. There is not much privacy here. Looking up I saw the intricate network of rafters, with ropes binding the whole thing. And above this were the big mat holders for food. Long rows of ear corn, unshucked, were hung on the beams. The main post was the center of everything, but I did not see the food shelf for the naga, as I did not hear about this until later.

342 531 178 The conical roof is beautiful. This was an ordinary house, with merely an upright stick above the tip. Formerly, only the tuan tanah house could have horns, but I note that now many houses, rectangular ones (but I haven't seen any round ones that use the horns illegally) use horns illegally. Some horns are accompanied by birds. One set here has a bird in the middle and a bird on the tip of either horn. Another has a human head with horns like arms (looked like the human figure atop the Ngada ngadu).

614 I found that the Tjepang va'u is the main one

We.

621 rang Veol was run between the two kampongs. This was because if it had included in the Veol gelarang all the kampongs inhabited by va'u Veol, it would have been very large. And Bima wanted to have as many gelarang as possible, because thus a greater tax yield was made certain.

342 Fifty years ago all houses were round.
● 592 There were three of them, two in Veol and one
656 in Ndung. These houses were about two times
178 as large as the present round ones, that is, about twenty meters in diameter rather than about twelve meters in diameter. In one such house there might live up to three hundred people!

The assistant until about five years of age lived in a house in Pau with three hundred people. There were only two in the Pau kampong, one for each of the two va'u there. Then, in 1926, came a law stating that not more than three families could be housed in a single dwelling. It took some time before the houses became smaller.

In 1927, came a law stating that all houses had to be rectangular, not round (the paternalistic Dutch!). The people were willing to make their houses smaller, but they refused to make them rectangular. Also, they didn't know how to build a rectangular house. They had to call in specialists, carpenters. It is notable here that a really complex style of building, the round house type, was known to the primitive folk, but not the simpler rectangular type! Anyway, the law about having to build rectangular houses was rescinded after three hopeless years. Since then, houses until very recently were mostly round but smaller.

342 The next change was to have low walls on
178 round houses, and also they began to use nails (I noticed that in the new rectangular house

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166 578 affect mainly the younger branches of panga. The older ones are too important to leave.

• [592] Most of the people who leave go as households, except for the men who marry out.

166 574 621 527 Those who leave never come back, as far as the assistant knows, but there have been returnees in other kampongs. They do come back, however, for the big feasts in the mother kampong. There are five kinds of festive returnees: (1) for kampongs in the gelarang Veol, all must come to Veol for the big feast, and so must Veol go to the tjabang kampong feasts. (2) for kampongs in the dalu Rahong, but in other gelarang, if there is a big feast, a delegation must be sent to the mother kampong, and vice versa. These kampongs have their own tuan tanah in the new Veol kampongs, whereas type (1) kampongs have only a tjabang tuan tanah. (3a) For kampongs outside the dalu Rahong, they may come if they want to, but they need not do so, and vice versa. They have their own tuan tanah. (3b) Isolated Veol families which live in kampongs among other va'u always come back, as otherwise there is no ritual life for them in relation to the ancestors, etc. (4) The Ndung and Veol folk, because they are nearby and of the same va'u, always come to each other's big feasts. (5) The Ndung area kampongs (Ndung gelarang) come to the Ndung feasts. Any of them may come to the Veol feasts too, and vice versa. The pattern in the gelarang Ndung is not so complex, as it is actually a branch of Veol.

527 574 756 The big feasts so treated are: (1) "New Year" which comes in November or December. It is not on any set day, but takes place when the gardens are all set and growing. The work is then over; (2) the building of a tuan tanah house; (3) a "buffalo feast," i.e., a cleansing of the kampong, a time decided by one of mbako, who decides that

342 this area which are round, because the rectan-
574 gular ones last longer and the people like
123 them on this account, because all of them must pay for a new one). They gave me roasted bits of pork (tough and with plenty of fat), and the palm beer, which was milky and strong. I took photographs of them and they were amazed.

342 This is a new kampong, and is merely named
[103] six (Anam). There are plenty of round houses, but all of them with partly wooden walls. The assistant says that there are still a fair number of the real old style round houses with no walls, especially in Tjibal.

574 In the afternoon I went to the mandur's house,
● 592 where he served a fine dish of ear corn, fresh from the garden, and also some corn cooked by steam in the leaves. We also had rice, etc. He is a real host, and his old father talked some. I took photographs of the family, including his handsome wife. She is from Pongkor. Plenty of her sisters seemed to be about, and he said something about how this is quite usual for a wife's sisters to live with her.

114 Finally we pulled out of Ruteng in the morning on January 31, expecting to ship out of Reo that day. I stayed in Reo waiting two days.

[487] Going down the mountains I noticed that the
567 land was largely empty. The road led through the dalu Tjibal. Down this road used to come the slaves for shipping to Bima from Reo. They were sold especially for firearms. Many Manggarai descendants must be all over Indonesia, because so many slaves were exported. Thus there is a section "Manggarai" in Batavia. And of course there are plenty in Bima.

114 In Reo, which is a poor place, I went to Kedindi, the port, or rather the beach with sheds of palm. There was no ship. Therefore I went back to Reo and stayed at the pasanggra-

000 formerly in Minahasa.

There are many sellers of ikat cloth here.

The high center parts of the roofs here are special Sumba signs.

Halmahera: Oudehand was in the Tobela and Galela area of North Halmahera. There are no sibs there now, but he thinks there were before. He says, however, that there is no bifurcation of kin, and so I doubt it. He says that these people are on the coast, and he thinks they came from Ternate. They are proto-Malay entirely, he thinks. The mission is strong there. There are no kampongs in the interior, except for a bit in Kau, where there is a road. There, however, in the center there are many remote kampongs. The mission has been a great influence in setting up kampongs. Formerly they had only temporary settlements.

On the ship from Reo to Batavia I got around to the tabulations which follow:

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WAILOLONG

Males	344	Children (all)	450
Females	344	Houses	100
Total Population	688	Children to House	4.5
Sex Ratio	100	Households	112
		Children to Household	4.0
		Children to Adult	1.8

Children under 15	270
Children under 15 to Adult	0.63
Children under 15 to House	2.7
Children under 15 to Household	2.4
Population per House	6.9
Population per Household	6.1

Wa.

614 582 IIIa2. The last two are taboo. Letter to him.

IIb: Ic1; IIIa1 (4); IIIa2; IIIb (2). All OK.

IIc: IIIa1; IIIb; IIIc. All OK.

IIIa1: Ic1; Ic2; Va; Vb (2); Leloba Kottang Waktukang; Ib; IVa1. The last two are taboo. Letter to him.

IIIa2: Ia; IIIa2; IVc. All these are taboo. Letter to him.

IIIb: IIa (4); Vb (3); Leloba Kottang Waktukang; outside; IVa. The last is taboo. Letter to him.

IIIc: IIa (4); IIb; IIIa (see note); IVc (3); Vb; outside (3); IIIc (2). The last two cases are taboo. Letter to him. (note: This is the "precedent" incest case. See notes on this.)

IVa1: IIIc. OK.

IVa2: IIIb. OK.

IVb: Ic1; IIa; Leloba Kottang. All OK.

IVc: Ia; Ic1; IIb (2); IIc. All OK.

Va: IIb. OK.

Vb: Ia; IIa (2) IIb (2); IIc.

(Note: The assistant told me that the Nipatale group in IV was IVc2, but in the records his cases are noted as IVa2. Letter to him.)

Outside: outside. OK. 1 case, the guru.

621 614 582 ● 592 The assistant's map gives "wards" of the five clans, although he marks one place as "mainly Hurint, but mixed," and another is the Riang near Leloba, mainly if not all Leworita or Lewodoreng. According to his "wards," these are out of place:

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	House	Suku	"Ward"
621	8	Datong (wife Hurint	Hurint
614	15	Lewodoreng	Hurint
582	17	Outside (guru)	Lewodoreng
592	18	Leworita (wife Hurint)	Hurint
	21	Datong (wife Hurint	Hurint
	25	Hurint	Datong
	31	Hurint	Datong
	33	Leworita (wife Hurint)	Hurint
	37	Leworita (wife Hurint)	Hurint
	41	Leworita	Lewodoreng
	42	Datong	Lewodoreng
	45	Leworita (wife Datong)	Datong
	47	Leworita	Lewodoreng
	55	Lewodoreng (wife Leworita)	Leworita
	62	Hurint	Leworita
	65	Lewato	Leworita
	66	Hurint (wife Leworita)	Leworita
	67	Leworita (wife Lewato)	Lewato
	68	Lewodoreng	Lewato
	73	Hurint (wife Lewato)	Lewato
	74	Hurint (wife Lewato)	Lewato
	75	Hurint (wife Lewato)	Lewato
	78	Datong	Lewato
	79	Leworita	Lewato
	80	Hurint	Leworita
	81	Hurint (wife Leworita)	Leworita
	82	Hurint	Leworita
	83	Datong (wife Leworita)	Leworita
	87	Leworita	Lewato
	89	Hurint	Leworita

Thus, out of 100 houses, 30 are "out of place." Of these, however, the wife belongs to the "ward of residence" in fourteen cases. This leaves only sixteen cases which are really "out of place."

624 I tried to fill in the offices and ran into
124 some trouble. By using the records and the map
614 on which he indicated the houses of the officials,

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	Male	Female	Total	Sex Ratio	Houses	House-holds	Population per House
I	80	73	153		12	27	13
II	25	33	58		7	10	8
III	25	24	49		5	11	10
IV	9	12	21		2	5	11
V	18	13	31		2	8	16
VI	19	18	37		7	8	5
VII	21	19	40		8	8	5
VIII	15	26	41		8	10	5
IX	13	17	30		5	7	6
X	37	38	75		10	14	8
XI	34	31	65		16	17	4
XII	19	26	45		9	10	5
Total	315	330	645	95.2	91	135	7.1

	Chil-dren	Chil-dren under 15	Chil-dren to Adult	Chil-dren to House-hold	Children under 15 to Adult	Children under 15 to Household
I	92	82				
II	37	35				
III	28	28				
IV	12	9				
V	18	17				
VI	19	14				
VII	20	18				
VIII	24	24				
IX	18	18				
X	44	39				
XI	29	28				
XII	27	23				
Total	368	335	1.3	2.7	1.1	2.5

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565 ranks. There is really no nobility here, only persons who are in line for posts. As for slaves, the assistant gives only the following: No. 183, male, 40, a Gusa, and a pagan. Something is probably queer here.

624 614 771 871 The only offices the assistant gives are:

1. Ata nggaeh nua: No. 1, 60, Odja, pagan, illiterate.
2. Giri tumba: No. 62, 45, Odja, pagan, illiterate.
3. Guru agama: No. 81, 25, Odja, Christian, 4 grades.
4. Kepala kampong: No. 135, 40, Odja, Christian, illiterate.
5. Kapitan: No. 350, 30, Odja, Christian, 3 grades.
6. Djurutulis: No. 509, 40, Odja, Christian, 5 grades.
7. Mandur djalan: No. 532, 40, Ndoru, Christian, 5 grades.
8. Hadji: No. 554, 40, Bangova (Nggobe), Mohammedan, 3 grades.

Odja has the most posts. The pagans seem to keep the adat posts.

Whc

VEOL--NDUNG

162 621 592

	Male	Female	Total	Houses	House-holds	Chil-dren	Chil-dren under 15
Veol	70	70	140	6	25	82	69
Ndung	89	117	206	9	44	111	105
Total	159	187	346	15	69	193	174

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	Sex Ratio	Population per House	Children per Adult	Children under 15 per Adult
Veol	100.0	23.3	1.4	0.97
Ndung	76.1	22.9	1.1	1.04
Total	85.0	23.1	1.3	1.01

	Children per House	Children per Household	Children under 15 per House	Children under 15 per Household
Veol	13.7	3.3	11.5	2.8
Ndung	12.3	2.5	11.8	2.4
Total	12.9	2.8	11.6	2.5

	Households per House (The law requires that the maximum ratio shall not be over 3:)
Veol	4.2 (5, 8, 2, 4, 3, 3)
Ndung	4.9 (3, 7, 4, 3, 6, 6, 1, 4, 10)
Total	4.6

Population per House

Veol		Ndung	
No. 1	38	No. 7	11
2	46	8	32 (round)
3	9	9	20
4	11	10	10
5	19	11	25 (round)
6	17 (round)	12	28 (round)
		13	6
		14	19
		15	55

We

614 Size of Pangas: Veol: 25, 30, 37--62
592 Ndung: 36, 44-80

The houses are usually mixed as far as clans are concerned.

Polygyny: Veol (3 cases)

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771
614
212 (Numbers refer to ages)

Case No. 1 50: 46, 45, 30, 25, 20, 20.
The 5th is Catholic., the others are pagan.
2 are of the same clan, the others from different clans.
1 is sekontun, 1 mangko pitu, 1 lampang, 1 dalu, and 2 gelarang.
All are illiterate.

Case No. 7 50: 46, 30
The 2d is a Catholic, the first pagan.
They are from different clans.
1 is mangko pitu, 1 dalu.
All are illiterate.

Case No. 12 45: 40, 40.
Both are pagan.
They come from different clans.
One is dalu, 1 gelarang.
All are illiterate.

Polygyny: Ndung (4 cases)

Case No. 27 50: 47, 30.
Both are pagan.
They are from different clans.
Both are gelarang.
All are illiterate.